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AND UP

Dawn

By A. A. LE M. SIMPSON

With O such graceful white and self-assurance
the morning opens her gown to take in half the world.

Huge ridges grow to a tremulous edge
while half-abandoned valleys drain their withered flanks,
and as she turns, slowly her splintered spears
drench pinnacle and needle.

Below, that calmer ricked and quartered countryside
awaits serene the new sunlight;

lying in sleeves beneath the green trees
its dun mists disclose the living quiet.

And in the shadowed town
the hotel and the stone soldier in the square
already have received a hint from the early spire;

along the kerb stained lonely men
no longer looking through veiled skull-sockets
but on her unimprisoned unimprisoning ether
perceive a strong music.

The tired nations tossing in sleep
see from their window-square her certain dawn;

pellucid blue prepares their breakfast smoke
and the frail hour waits on the hedge-tops

forgetting the hate
how Keats was sick and Stephen stoned and Shelley drowned,
Lawrence chance-killed, and Abyssinian homes.

The hollow bugle rusts, the half-pilled eagle peeks,
the tired nations lay aside their pain,

and as the light slants down unusual channels
its gradual loving-kindness drips to day.



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PROSPECT What will be the outcome of the present conflict as it pertains to Freemasonry? Here is a question to baffle the wisest; one which cannot be met by such sophistries as have sufficed in the past but calls for the most searching analysis in present realistic times.

In the two centuries of its existence speculative Freemasonry has been part of a progress toward a better way of life through a pattern of esoteric teaching, designed to emphasize the virtues of goodly living—the practise and inculcation of simple truth in the minds of men of good will.

Inevitable by the pressure of events conditions have changed and with altered circumstances new methods have had to be found to combat dangerous theories and radical concepts.

Greed lies at the root of most of the world's ills today. In many and varied forms this curse of the race has brought about apparently irreconcilable conflict with the sources of good, causing almost hopeless confusion.

To see through all its phases is virtually impossible, particularly to those who in the pressure of actual participation find their own mental boundaries circumscribed. Only when it is possible to get outside the immediate environment into a mental atmosphere where a detached view is possible can any really sane opinion be formulated.

Fundamentals govern in the momentous days' events, as ever. If it is possible—and it is—to establish the fundamental position of righteous living then the specious and superficial may be ignored and with an eye single to its maintenance progress made toward the goal.

HEROES Heroes are being daily made in the maelstrom of war, and who shall say which is the greater: the man who, equipped with all the latest devices of modern mechanical magic slips past the enemy's defense to bomb or torpedo the enemy, or the lowly Chinese or Jugo-slavian in tattered apparel, subsisting on barest modicum of food to keep body and soul together, sacrificing his life to the cause of home and happiness, fighting in the less glorified trench or open field, with insufficient and unequal equipment but with glad heart in his privilege.

The thought is prompted by the promiscuity with which decorations are being awarded in Washington and elsewhere to the heroes of our own race.

It may be the instincts of gratitude of an appreciative people, but the exploitation of these sacred incidents show a curious tendency now and then.

Recently the country was witness to the spectacle of a group of young men of British and American race

who were taken about in luxurious fashion, paraded, entertained and presented before the public by men of paunch and pulchritude who never saw or expect to see or understand the fact of swift decision in actual battle.

It must have been embarrassing to say the least to these young men, who did not think or hope for reward when they performed their heroic deeds and it is on record that one of them in sheer disgust declaimed against the smug complacency of his hosts in a mid-western city when restraint could brook no more. It is also of record that when the first keen chagrin of his listeners had passed and the truth of his verbal chastisement had sunk in to their consciousness they cheered him, which was to their credit.

It is fine to reward the brave, but necessarily many can never in this life receive the accolade. Death is pretty final; only memory will enhance the heroism of many who died in their country's behalf.

INCENTIVE In assessing contemporary achievement one must not overlook the unfailing fertility of invention. This is particularly true in war times, for it is then that thought is stimulated in greater degree by the necessities of the hour, when otherwise stagnant pools of mental processes become aerated with new thought—energized into action.

War is essentially destructive of material things, debasing to things of the spirit as well, yet out of it has frequently come highest achievement. By a phrase here and there, a flash of genius inspired in ecstasy or sacrifice, example is afforded for other heroic acts which in their own way make for advancement.

In a literal sense, the exigencies of emergency incense the faculties. Things are seen which might never be known otherwise. Imagination at such times becomes more prolific. If authentic history is to be properly evaluated inspiration may be derived from sacrifice in war.

This is not a defense of war, for the debasing elements within it far outweigh the uplifting, the inspiring, the exalting, but after the foul thing has finished there will yet remain among a million bitter memories some special incident which may make the future better.

Specifically with all the added equipment needed to build the war machine available for peace-time purposes and with the new knowledge acquired in the vastly stimulated inventive field it is anticipated that many things will in due time be made available to improve the lot of the survivors. If in the development of new processes and the enormous job of supplying needs neglected during war days surcease is found from the bitter memories, perhaps from the spiritual lessons which must surely be learned, a better day may be envisioned and hope which now seems so crushed rise again to even greater heights.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

CENSOR More and more the blighting influences of war and its accompaniments appear. One with which the fraternity of Freemasons is concerned is the effectiveness with which all information pertaining to it, except such as the enemy chooses to have communicated, in the banning from readers of publications issued in its behalf.

In the specific case of this journal, of which for many years copies have been regularly mailed to and been received and read by men in China, Holland, Austria, Germany, Java and the Malayan Straits and many another outpost now in enemy hands, the magazines are being returned, stamped "service discontinued."

Just as the shutting off of such little light bulbs increases the area of darkness as it pertains to the Craft so such comfort as might have been derived therefrom is denied to those individuals who sought information. Their search for knowledge and understanding, as well as the greater satisfaction of close contact with the outer world has been curtailed and their loneliness increased. Truly under these and similar circumstances morale needs sustenance as the web of fate appears to draw ever tighter about men's fortunes.

That the condition is temporary we are assured by various authorities, real and assumed. The United Nations will win! We earnestly hope so. And yet that assurance must be brought to realization quickly if the prevailing darkness and its consequent depressing effect upon the minds of all lovers of freedom is not to be continued and the spirit crushed.

The deadening influences of totalitarian ideology are being felt in every country controlled by it—a precursor of what things will be like if the enemy wins—which should stimulate us, thus far comparatively untouched in these United States, to a realization of our peril and a determination never to permit its spread to these shores but to destroy it utterly wherever its ugly head is raised.

No greater cause than this has ever challenged us. It calls for all our efforts of mind and hand and physical resource.

HOMILY The best way to build character is through adversity. It's a hard school, but graduates from it are invariably the successful men contributing most not only to material advance but to moral uplift.

The rich man who builds by arduous effort and steady application to an infinitude of details a producing organization wherein the various parts, perfectly coordinated produce best results will, in his wisdom, see to it that his sons secure no favors but also get a fair break in carrying on in the traditions of his forebears. The foolish rich man who has not learned this essential lesson or, perhaps persuaded by ulterior influences or some alternatively silly social theory that toil is debasing, will not follow the wise man's plan, but spoil his progeny with excessive spending allowances which without a guiding hand all too often lead along the primrose path as most alluring, and in due time gives point to the axiom that it is but three generations from shirt-sleeves to shirtsleeves. The parable of the prodigal son is exemplified.

Success is not easy to attain. There is no sure, smooth road to it. But reason, properly applied, will point

the goal with a reasonable expectation of reaching it. It is likewise a relative objective with many angles and variants. What one man may consider success would by another be scorned as mediocre. It all lies in the point of view of the individual or the recognition of his contemporaries. There, too, the fields in which success is measured are many and varied. Outstanding success in abstract science might not appeal to the multitude or to the more practical minded industrialist, yet in its realm it might well be of infinitely greater consequence and merit than the "better mouse trap" theory so popularly envisioned.

The man who is a success as a Mason is, we take it, one who practising consistently principles of fraternity in his everyday life leaves an imprint on his generation from which inspiration flows, setting a standard to which others may aspire.

To these men the principles of Freemasonry are a living, breathing force, from which they derive great satisfaction and to which the world owes much, for in their lives they have attained success—even through the uses of adversity.

DISCIPLINE There is a latent lawlessness in many Americans which is strikingly manifest in times like the present. In the interest of the whole nation impositions in the form of taxes, priorities and rationing which are necessary to the well being of all are too often viewed as something to get around.

Whether or not this is a heritage from the revolutionary past, when it was considered patriotic and admirable to evade what was considered unfair taxation without representation or by an imported brand of rebellion against duly constituted authority by those who choose to translate our liberty into license, is beside the point. In too many ways and on too many occasions the practise is iniquitous—not conducive to good citizenship nor the best interests of the community.

It makes no difference whether the offense is simple sugar hoarding, the nullifying of gas rationing by collusion or those practises which result in the diversion of millions of dollars of public funds by corrupt political shysters or lobbyists, the principle, or lack of it, is the same and none the less deplorable.

Who has not witnessed in normal peace times wilful and often wanton violation of the laws of trespass, the spoilation of public property in parks, the careless attitude even of people toward exceptional facilities provided by private business and the complacency of police agencies in such matters. It all boils down to disrespect of law and order. We cannot be considered a disciplined or civilized community unless or until we demonstrate sufficient self-control to abandon such harmful practices.

Freedom is inherent in our particular form of government. Under the liberal laws of democracy tremendous advances have been made in human relationships. Advantages impossible otherwise are commonplace with us. Yet the element of danger in the abuse of law and the translation of liberty into illicit license is an obvious drawback if indeed it is not an actual danger to our free institutions. The best form of loyalty, particularly

now, in emergency, is the faithful performance of our duties as really loyal citizens. The remedy or punishment for its abuse exists, of course, but how much better to secure ourselves by observance rather than breach of laws and ordinances. Intelligence impels it—only ignorance can destroy it.

ENEMY Faith in democratic processes is subject to severe strains these days. There is plenty of evidence all about of the interplay of selfish interests in many fields—political, social, economic—and it is not a pretty sight.

In an hour of dire peril to the nation, notwithstanding all the historic and heroic sacrifices of the past by real patriots—now, under cover of the flag, pseudo-patriots masquerading in one form or another are using the emergency to secure advantage and preference to themselves.

Without particularizing, a few significant spots may be pointed to as illustrative: the farm bloc and its accompanying lobby in Congress; inordinate demands of union labor; commission men and contract getters in the nation's capital, and those other individuals who are mulcting the people of millions by grossly overcharging for services (?) and supplies urgently needed in the prosecution of the war. These are part of a long category of crimes against the people who in the first and final analysis pay the bills, and who have a right to expect integrity at least in government—which is not immune—but more particularly others as well, whose small vision cannot comprehend that in the crash which they

are inviting, and which is not impossible, their own little world will come tumbling down.

All people without sufficient real love for a country which has given them the priceless opportunity of free enterprise, who will prostitute that opportunity to vile purposes, are utterly contemptible. They weaken the fabric of society. They are a stench in the nostrils of decent folk.

It is difficult to write temperately on this subject. Memories of Washington at Valley Forge, of the lonely Lincoln in Civil War days, and the hundreds of heroes of high and low degree who have helped to build America into what it is, bring choking memories and pardonable disgust for present perpetrators of foul infamies.

Politics as we play it here are too often a curse. Evidences of true statesmanship are dwarfed in the deluge of selfish play for power, pelf and preference in an unseemly scramble, when by all the instincts of reason and logic and fraternity the better side of our national nature should be inspired by the heroic acts of other days.

The picture is of course not entirely black. It were there would be small hope for free democracies throughout the world. As it is, the strain is tremendous and all the sophistries of cynicism under whatever garb cannot disguise it. We may be sure that the Axis powers are noting carefully the chinks in our armor and it must be a source of glee to them to know that weak human nature can be so sordid. Surely we give them ammunition with which to charge their propaganda and it does much damage because of its insidiousness.

MAGNA CARTA AND THE PRESENT CRISIS

By HAROLD J. LASKI

Professor of Political Science, University of London

"All English history," said the great constitutional historian, Bishop Stubbs, "is a commentary on the Magna Carta."

It is well that we should do homage to what is symbolizes in an age when men have erected contempt for the rule of law into a veritable system.

The men who met at Runnymede more than 700 years ago lived by a conception of the law very different from our own. But they saw the central principle of all civilized living when they insisted that the ruler is beneath the law, not above it. They gave a safeguard to our fundamental heritage when they made man liable for judgment only in the court of his peers. They sought to prevent arbitrary taxation by building it upon the firm ground of consent. Freedom of churches, traders' rights, even the claims of widows and orphans—of these they took scrupulous account. Nor must we forget those vital final words in which the great men of the realm are charged, even to the length of a duty; to resist the crown, to see that the precepts of the Great Charter are observed.

Magna Carta is the foundation of a tradition which has struck deep roots wherever Englishmen have gone. It has bred respect for the idea that consent is of the

essence of government. It has made it natural for them to assume that a man can not suffer penalties except for the commission of specific crimes. It has prevented that exaltation of the executive over the legislature which is the primary hallmark of a despotic regime.

Above all, perhaps, it has had two vital results wherever its influence can be traced. It has been a persuasion to the judiciary to make the protection of civil freedom the most urgent of its functions; and it has been a plea to the ordinary citizen to remember that the more fully he stands upon his rights, the more fully he gives demonstration of his civic quality. In the degree that men have become aware of the possibilities of Magna Carta, they have built the foundations of freedom securely.

The past seven centuries have gone to demonstrate this truth. It is exhibited not merely in the record of such great names as Eliot and Hampden, Pym and Sir Edward Coke. It is in the hum of applause from the crowd after the acquittal of John Niburne, almost 300 years ago. It is in the verdict of that jury of shopkeepers in the great treason trials in 1794. It was the spirit of Magna Carta which enabled pertinacious Granville Sharp to wrest from Lord Mansfield the his-

toric decision that no man can be a slave who once sets foot upon English soil. It was the same spirit which, in the Irish troubles, taught the Home Secretary of the day the unbreakable majesty of the writ of Habeas Corpus.

For, to realize the vitality of Magna Carta, we must remember that it begets the tradition in which the Bill of Rights, the principle of Habeas Corpus, the supremacy of the legislature, the right of the judiciary to pronounce on executive acts, are all of them involved. And the power of its inherent idea has been so great that, wherever the writ of the common law has run, these ideas have prevailed against all effort to belittle or destroy them.

A Rule for Free Men

They have entered deeply into the consciousness not merely of the British mind, but of all who have been influenced by the habits Magna Carta has formed in that mind. We read its spirit in the Declaration of Independence, in the debates at Philadelphia in that hot spring of 1787, in Ottawa as well as Melbourne, in Auckland not less than in Pretoria. It has become a working rule by which free men know that they can live, and they have learned that without its procedures they can have nothing of freedom but the duty of fighting for its recovery.

At no time in the 700 years of its history has the basic idea upon which Magna Carta is built seemed as vital as now. For, first, it is challenged by a tradition which, because it has no respect for the idea, turns every country that it conquers into a prison, and, second, it is nothing so much as the fact that the life of Britain and America is set in its governing framework that makes men turn to them as a source of future liberation.

Who does not respect Magna Carta can not know the nature of freedom. The alternative to that respect is the rule of naked power; the soldier replaces the judge as the tribunal before whom the fate alike of the powerful and the humble is determined. But the rule of naked power is, in its turn, built upon contempt for the dignity of human personality. It reduces men and women, who are ends in themselves, to means to an end outside themselves whose substance they may not help to define.

Any system which challenges Magna Carta is built upon a denial of what the long record has proved the essence of freedom. It denies that men are ends. Only so can it dispense with the rule of law. Only so, again, can it dare to impose that grim habit of the intellectual peonage which deprives the citizen of his title to intellectual thought and makes of him a mere syllable in the mouth of his leader, with no function save obedience, with no right save the acceptance of commands. The choice such systems impose is clear. Either they live by their power to frustrate the na-

tural impulses of mankind, or they are an incitement to rebellion. They offer no middle way. For as they set out to break Magna Carta, so their alternative is to be broken by it.

It is no undue elevation of procedure to insist that this is the aspect of Magna Carta upon which we must fix our minds. For the procedures by which men live are the index to the quality of their lives. Where there is, in the famous phrase of Harrington, a government of laws and not of men, there is certainty instead of doubt, protection instead of danger, hopes instead of fear. Britain may be in peril; but no citizen of Britain sees his street as a road to the concentration camp. It is so wherever the influence of Magna Carta has been written into the fabric of a commonwealth.

But it is not so in any country where Magna Carta is a living principle of action, denied by those who rule. The Pole and Czech, Dutchman and Norwegian, know that the tramp of armed feet outside their door may be a prelude to the firing squad and the quicklime in the ditch because their oppressors have no rule of law to go by but the lust for power.

"All progress," said Plato, "is the movement from force to persuasion." If this is true, then Magna Carta is the central high road since it offers a way of reason instead of a way of violence. No doubt the men who made it saw little of the implications we see in it. But how well they built the pattern which later ages developed is shown by the instant place the great Charter assumed in national tradition.

Courage: the Secret of Liberty

It is shown, too, by the pride men have afterwards had in their recognition that its preservation and enlargement are the condition of their freedom. For where the idea of the Great Charter has traveled, there freedom has traveled too. It is difficult not to feel that a challenge to the way of life it symbolizes is something akin to blasphemy. For the man who seeks to destroy it would shape the law not by the wisdom and experience of the race, but in the image of his private necessity. To make that attempt is to seek the enslavement of mankind. It is to deny to the claims of reason a part in the shaping of human decision. It thus strips all life of the principles by which it has given both meaning and hope.

The men who met at Runnymede on June 15, 1215, gave us the answer to that challenge. They won our freedom because they fought for their freedom. They were an integral part of the majestic tradition which, from Pericles to our own day, has ever insisted that men keep their liberty only if they know that courage is its secret. But if they act upon that knowledge, there is no tyranny that in the end they can not be confident of breaking.



A Monthly Symposium

How Far Can the Masonic Press Touch on Public Affairs?

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

THE MASONIC PRESS AND PUBLIC AFFAIRS

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

PUBLIC affairs, literally defined, are those matters which affect its physical and spiritual welfare. They embrace a multitude of phases in a vast variety of forms. They are the root base of the whole structure of the civilized state as we know it and are vital to its existence.



In the search for an improved status of both, efforts of statesmen, educators and all other enlightened instrumentalities are more or less conscientiously and constructively engaged, with results which are often strangely diverting and mystifying, sometimes stirringly inspiring when guided by the genius of true leadership.

Freemasonry is largely an outgrowth of the gild system of an earlier day when men found it necessary for their protection to band themselves closely together for greater effectiveness.

In the process it was found necessary to practise a secret system of communication, with a code of signs and symbols about which the outside world knew little but in course of time surmised much, and that often curiously contradictory and misleading in its character. The reason for esoteric secrecy was as much prompted by the evil designs of its enemies as anything, for under conditions existing in an age when feudalism largely prevailed the workings of any "free" society were looked upon with suspicion to the point of persecution if not proscription. Self-preservation was a dominating influence in the early days of the Masonic Craft.

It would take volumes to cover the history of Freemasonry throughout the world. In fact whole libraries have been written on the topic. Hence only the briefest synopsis is possible here.

In the progress from medievalism to modernism the face of society has suffered many transformations and until 1939 a fairly consistent advance toward light. Now, with a wholly unscrupulous and tyrannical ideology let loose upon the world, those ideals for which ancient Freemasonry stands—fraternity under divinity—are threatened. While sectarian politics are barred by the Ancient Landmarks of Freemasonry policies of governmental instrumentality are of vital concern to it, particularly when these, as they sometimes do, conflict with the higher issues, and as these affect Craft welfare they are a legitimate subject for discussion by all Craftsmen, if not in the lodge room then in their private discussions and, as the Masonic press represents or best reflects cur-

rent Craft opinion in the printed forum or editorial page.

There cannot, therefore, be any honest conflict of opinion when, for instance, the fundamental issue of the separation of church and state are involved—a prolific source of controversy—nor in the matter of the preservation of those orderly processes of government which are the very breath of our civil liberties.

With these and other essentials Freemasonry and the press which serves it are vitally concerned. Where to draw the line is a matter for fine discrimination, but intelligent writers and conscientious publicists can safely be depended upon to find it. Frank and truthful statement of Freemasonry's aims and objectives cannot fail to be instructive and educational, likewise inspiring and enlightening to all fair-minded people.

The shackles of a censorship restrictive of enlightened thought are invariably harmful. Public affairs are part and parcel of the design for living in which the millions of men embraced within the Masonic fraternity are vitally concerned. Discussion of them, far from being restricted should be welcomed and encouraged.

LET THE TRUTH BE TOLD

By WM. C. RAPP
Editor *Masonic Chronicler*, Chicago

NO HARD and fast policy can be established regarding the propriety of the Masonic press discussing public affairs. It is contrary to the fundamental principles of Freemasonry to attempt to direct the influence of the fraternity as an institution in favor of or in opposition to policies relating to public affairs, and to do so would inevitably be followed by unfavorable repercussions. All men have the privilege of forming their own conclusions on public affairs, and this liberty is shared by all Masons as individuals. Nowhere, not even in Grand Lodges, is there vested the authority to co-ordinate the view-



point of Masons on controversial questions. It is therefore manifest that it is not the province of the Masonic press to seek to accomplish the mental regimentation of members of the craft, except perhaps in matters relating directly to the fraternity in which non-members have no concern.

On the other hand, Freemasonry inculcates certain tenets, principles, doctrines and cardinal virtues, calculated to inspire men with a philosophy of life that will be of benefit to the individual and to mankind. When these principles are attacked, the Masonic press is justified in engaging in valiant defense, even at the risk of

bordering on political action. As an instance, Freemasonry has pledged itself to uphold the principle of free public schools, the advancement of education and the inherent right of every child to have the opportunity to acquire such an education, and the press may well fight for this principle, irrespective of where the battle may lead. Freemasonry is committed to freedom of conscience and religious belief, and to the separation of church and state, and any effort to curtail or destroy these fundamentals should and will be vigorously opposed.

Certainly it is well within the province of the Masonic press to endeavor to further the traditional philosophy of the fraternity and its concepts of the inherent rights of individuals, and to oppose encroachments upon these principles, even though such action necessitated touching upon "public affairs." Propaganda has become a tremendous force in recent years. Groups and individuals have disbursed large sums of money through well-established organizations, and have skillfully and persistently applied themselves to molding public opinion of a complacent citizenry toward objectives of their own choosing. Ulterior motives are well disguised by specious reasoning and false statements.

There has always been more or less such propaganda directed against the Masonic fraternity and the principles it espouses. To remain silent would be misconstrued as an admission of the soundness of the "arguments" presented, which places the fraternity in a false position. The press should combat such insidious propaganda—and go as far as necessary to do so.

There are many affairs of a public nature that can profitably and properly be touched upon if discretion is exercised. It is not necessary for the Masonic press to restrict its pages to purely private Masonic matters, so long as the fundamentals of the institution are observed at all times.

A WIDENING VISTA OPENS

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco, California

HOW CAN the Masonic Press Properly and Profitably Touch on Public Affairs? This our topic for brief discussion presupposes in its phrasing the right and duty of the Masonic press to touch upon and consider public affairs. It is the "how" that puzzles the present writer. We have neither the desire nor the mission to instruct our brothers of the fraternal press, many of whom are doubtless better qualified to find out and follow out the best method of procedure.



The question is, after all, to be decided upon by the respective editors, each for himself. It is to be hoped that our esteemed colleagues will discover and go upon the proper and profitable path. What is here written is merely suggestive, not taking the form of proffered advice. The loyalty, the knowledge and the experience of the brothers concerned will govern their course.

Let it be said as germane to the subject that under stress of war conditions, and the pre-occupations of the

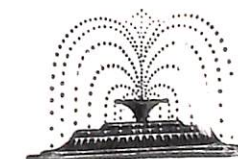
people Freemasonry has traveled far of late and has entered into wider fields of activity. It is being found that there is no area so strongly fenced about by tradition, nor so completely under taboo, but that under pressure of fear and anxiety, they can be entered; they may even become the strong places of Craft defense.

The Masonic press, speaking generally, has shared in this changed outlook and conceptions of duty. Fraternal writers are turning from the trivialities salvaged from the dust-heaps of time. They are finding that readers are surfeited with the concoctions of sweet phrasings, that were lately accounted the proper pabulum for grown men. Now the lusty brothers in their Lodges are outstripping their slow-footed and timorous guides. Today Masonic readers are demanding real food. The menu of weekly or monthly spread must be taken from the supplies that contain elements of vigor and inspiration, instead of the nanbypambyisms that are without nutritive value.

It is also being found that the fear so often expressed that by giving the loose in writing and speaking the Craft press and rostrum might lose all sense of balance and restraint. It was dolefully prophesied that the reeking depths of political partisanship and the polluted quagmires of sectarian quarreling would be dredged to provide material for Masonic readers and listeners.

A survey of the Masonic press of the nation, or at least that part of it having any pretense of mission beyond the "chronicles of small beer," will convince the unprejudiced inquirer that the brothers who occupy editorial chairs can be trusted to point out and press upon the reason and the consciences of readers the stern duties and great responsibilities of these fateful days. In so doing they will not forget the ever-present virtues and kindly principles that underlie all Masonic being. These, properly interpreted and lived to, will give to the brethren the needed promptings to accept their added tasks—to make manifest an unswerving loyalty, and to exhibit the spirit of self-sacrifice when necessary. Thus the Masonic press is aiding to make certain that the position of the fraternity is plain even to the most censorious.

Every Masonic editor will do what to his mind is necessary. Every locality has its own peculiar difficulties, to be kept in mind. The local sentiment in the Craft and that of those in authority because of official place are also to be reckoned with. But under all circumstances we have faith in the commonsense, the high-mindedness, moral integrity and Masonic character of our colleagues. We believe they will touch properly and profitably on public affairs, and thus advance the knowledge, heighten the Masonic quality and make more clear the applied patriotism of their readers. So shall Masonry emerge from this period of trial stronger, better and of greater worth to the world.



Education In Britain

By PROFESSOR FRED CLARK

[In order to understand a people it is necessary to know its educational standards. In the current world difficulties there has been a great rampart which has withstood several shocks alone in defence of freedom. Criticism is always easy. Swayed by emotional impulse the spectator can offer many and varied forms of advice. It's quite safe to do this on the sidelines. Criticism, much of it unjust, has been leveled at "the old school tie" feature of British leadership. In order that the relative position of the so-called public schools in the educational system of England may be viewed fairly, we print the following excellent resumé from a learned professor. The so-called aristocratic class of England has for many generations been a staunch supporter of Freemasonry. The Duke of Kent, the King's brother, is at the present time Grand Master of the United Grand Lodge. In the lodge in England, as here, Masons meet upon the level and part upon the square. It is in justice to a much maligned feature of English life that the article is printed.]—ED. CRAFTSMAN.

Since Englishmen themselves often have difficulty in understanding their own national system of education and since good authorities differ as to the interpretation of certain parts of it, the task of describing it to non-English readers is not an easy one. Perhaps the best course will be to leave detailed description to other well-qualified writers and to devote this account to certain considerations which need to be kept in mind in order to understand the system as a whole. I must hope that other contributors will correct any errors of fact or emphasis into which I may fall.

Perhaps the most necessary thing to grasp is the contrast between the system of education as it now stands in historic England and the systems which operate in those countries—particularly the "new" countries—where provision for education has come into existence through public action making use of the powers of the State. The State came upon the scene quite late in the history of English education, little more than a century ago, and for a long time its action was reluctant, grudging, and confined to what is regarded as unavoidable necessities.

Indeed it was not until the great Act of 1902 that a truly positive attitude was adopted with the intention of creating at last a system that was both adequate and national. The year 1902 may well be taken as marking a real change both in educational and in political philosophy. Along with this reluctance to make use of the powers of the State a further powerful influence operated. This was the Englishman's liking—his passion we might almost say—for preserving historic continuity. Though he can be fertile enough in the creation of new institutions he hates to scrap old ones. So he adapts and re-adapts them to changing needs and purposes until there is little or nothing of the original left. But the process of change has been slow and continuous. The institution keeps its old name and a good many of

its old customs, and so the claims of continuity are satisfied. France, in the Revolution of 1789, made a clean sweep of most of the institutions of the *Ancien Régime*. England, in 1832, carried through its own political "revolution" merely by broadening and regularizing the electoral basis of Parliament. Parliament itself and all that it stood for remained not only intact but stronger than ever.

Essentially the same story is to be told of the history of educational institutions. They originate in action not by the State but by *communities*. Chief of all perhaps is the religious community, the Church, working through pious founders or, later, through charitable organizations. But trade organizations like guilds and London City Companies also played their part, and local communities like towns and some parishes often took the initiative in the creation of schools. Communities of scholars, settling where conditions suited them, gave rise to universities.

The full story of all this free growth, in its intricate relationship with changing social and economic conditions, has never yet been told. The reason why it has not been told is itself a part of the history, a paradox into which we cannot enter here. What we must emphasize is the problem that was thus presented when, early in the twentieth century, a serious attempt was made to modernize the nation's educational equipment and to make it adequate in both quality and quantity to the complex needs of the modern English State.

Here was a task much like that of a landscape-gardener, faced with a great stretch of country covered already with a rich and varied growth of tree and bush, and told to turn it into a garden without destroying anything but dead wood and useless bushes. So it was done, though some years had to be allowed for the new growths that were necessary to complete the pattern.

Elementary education for the mass of the people, already compulsory, was provided for by a dual system of schools. The older group, dating from the early years of the nineteenth century, and in some cases even earlier, consisted of the "voluntary" schools, founded almost entirely by Church bodies and, from 1833 onwards, increasingly aided by the State.

The newer group, the "Board" Schools, had come into existence under the Act of 1870 which, for the first time, allowed specially elected local bodies (School Boards) to impose local taxation for the erection and maintenance of elementary schools.

Both types of schools were brought by the Act of 1902 under a single local administration which could use local taxes for the support of both.

Secondary education up to 1902, in spite of repeated efforts at reform, was provided for in much less regular and adequate fashion and was accessible by elementary school pupils only with the very greatest difficulty. The schools themselves presented a bewildering

ing variety of historical growths. First there were the "public" schools, wholly independent of the State, and subsisting on endowments and fees. Some, like Winchester, Eton, and Charterhouse, were ancient foundations: others, like Harrow and Rugby, were old local Grammar Schools which had expanded to public school status in the eighteenth century when the gentry adopted the practice of sending their sons to such schools. A third large group, such as Clifton, Marlborough, and Cheltenham, were nineteenth-century foundations, brought into existence to serve the new wealthy classes that arose from industrial progress.

Then there were Grammar Schools in great variety and of many degrees of size and efficiency.

Later in the nineteenth century another group of schools of somewhat doubtful status came into existence to meet the demands of a growing number of working-class parents who required for their children something more than the ordinary elementary school could provide. Among these were Higher Grade Schools, Higher Elementary Schools, Organized Day Science Schools, and other types.

By the Act of 1902 all these groups except the independent "public" schools were brought either under the control of the local education authority or into co-operation with it. The way was thus opened for promising pupils of the elementary schools to pass to secondary education and the road was much broadened by the provision of many new and well-appointed secondary schools at public expense. For the administration of the reorganized system the School Boards of 1870 were discarded (they had had powers only over elementary education) and a new authority was set up in the form of the Councils of the counties and the larger towns. The powers of the Councils extend to all forms of education within their respective areas, and are exercised through an Education Committee on which one finds almost invariably a number of co-opted members chosen for their special knowledge and competence as well as a majority of members from the popularly elected Council.

It was perhaps unfortunate that Parliamentary pressure compelled the creation of a large number of minor local authorities in the less important towns who had powers over only elementary education. Their existence and powers are now creating some difficulties in educational development.

Few things are more striking in recent English history than the great expansion of administrative powers in the hands of the Councils of the ancient units of county and borough. The most significant form of this growth concerns education. In less than forty years a vast new social service has come into existence touching the lives of the people intimately and at many points, and as efficient as it is liberal and humane. The official Directors of Education are a real power in the land combining all the old regard for continuity and historical tradition with quite modern enterprise, alertness, and professional zeal.

In this land where *Plus ça change, plus c'est la même chose*, it is of the first importance to remember that in these great new local authorities we find expressed just the ancient English principle of community initia-

tive, and control reinvigorated and highly modernized. For it is the local community which, through its Education Authority, plans for local needs, erects schools, employs and sometimes trains teachers, directs the work of schools, and provides for the needs of the young in an ever-increasing variety of ways. The emergency of war-time has tested them severely and they have stood the test well, proving capable of carrying a great deal more than their ordinary heavy load.

But they are not wholly autonomous. The powers of the central Ministry, though not always clearly defined, are real and substantial. The Board of Education is not, in active effect, a Board at all. Its President is really Minister of Education and his Department is not so much a master in control of local authorities as a national partner co-operating with them. The principle is clear, not a dividing of the seamless coat of education—this bit to me, that bit to you—but a logical division of functions, national functions to the centre, local functions to the areas.

Two important links in this co-operative scheme must be emphasized. The first is the system of grants from the central Exchequer, paid through the Board of Education in support of education as provided by the local authorities. The grant is calculated on a somewhat complicated formula which many think ought to be simplified. But its general effect is that the central Government carries about half the cost of education in the country. This proportion is large enough to ensure that a local authority will give serious consideration to the wishes and policy of the Board, for a threat to withhold grant is a powerful weapon in the Board's hands. Yet the proportion is not so large as to deprive the local area of its proper responsibility and independence.

This suggestion of a balanced partnership between local and central powers is characteristic of the whole system. In the local areas standards in such matters as buildings, staffing, and general efficiency are now so well understood and so loyally observed that little pressure from the side of Government is needed. Indeed there has been a marked tendency recently among large and enterprising local authorities to use all their powers to the full and to move well ahead of general government policy.

The spread of this tendency is likely to render necessary before long some considerable revision of the powers and organization of the Board itself.

The second link is that eye and ear of the Board, "His Majesty's Inspector of Schools." This dignified and powerful official seems to be a peculiarly English creation. He is not an administrative officer, he has no powers to give orders, he can only inspect, advise, and recommend. The Board can ignore his reports, but dare not alter one comma of them, for, in principle, he reports to His Majesty on the way in which His Majesty's money is being expended for the benefit of his young subjects.

A highly qualified body of men and women, the Inspectors exercise their vital though slightly mysterious office with tact and discretion. Their power, though indirect, is very real, and, well trusted as they usually are, both at headquarters and in the localities,

they provide a central pivot for the co-operative machine.

Largely outside the general State system there stands the loosely defined and rather mixed body of the so-called "public" schools. Practically all of them now accept inspection by the Board of Education in their own interest. Otherwise many of them are quite independent. Some others accept grants direct from the Board (i.e. not through a local authority) in return for providing a number of places for pupils from elementary schools.

War conditions and profound changes in the distribution of income are causing many of them to feel that their position of independence is now one of rather bleak exposure. So they show an inclination to seek, on some terms or other, the shelter of the State system.

VALUES OF CIVILIZATION

By C. E. M. JOAD

There are certain principles in which are to be found the necessary minimum conditions of a civilized life for a free man. The conditions are political: men should be treated as ends and not as means, free to change their government, and not be arrested or imprisoned save for offences defined by the law. It is only in a society in which these conditions are observed that civilized life is possible. But it does not follow that what is possible is always realized, and people can be free without being civilized.

In what, then, does civilization consist? It is easier to answer the question: In what does it *not* consist? Certainly not in wealth; we have known of several millionaires, none of whom was civilized. Let the reader who doubts this statement, or who wishes to clothe it with meaning view the film, *Citizen Kane*. Not in power; we have not known any dictators, but have read much of their lives and none of them was civilized. Not even in the worship of the distinctive god of the present generation, speed; the ability to alter rapidly the position of pieces of matter in space is surely one of the most curious altars upon which the human race has ever laid offering, yet to it the present generation makes unremitting sacrifice, as it moves heaven and earth to save five minutes, without having the faintest idea what to do with them when it has saved them.

The last example of what civilization is *not* suggests a clue to what civilization is. It suggests that civilization is concerned with ends, ends to which wealth, power, and speed are themselves only means. It has been one of the tragedies of our generation to have achieved an unprecedented mastery over the means to civilized living, combined with an unprecedented ignorance of the ends for which those means should be used. What, then, are the ends which a civilized man should pursue? They are, I suggest, to be found in the cultivation of the distinctive attributes of humanity, of those, namely, which men alone among living creatures possess. What are these? Not strength, swiftness, or ferocity, which we

But, to do them justice, it must be agreed that financial distress is not the only motive at work. The "public" schools have always had a deep feeling of identity with the national interest and if it becomes clear to them that, in the national interest, the gulf between those educated in the State system and those educated in the "independent" schools that carry so much prestige, must be closed, they will be ready to act accordingly.

In conclusion, to those who are accustomed to Ministerial Edicts ordering teachers in the schools to do this or that, the real truth about the English Board of Education is well illustrated by the title of one of its most widely used publications. It is called "Suggestions for the Consideration of Teachers and others Engaged in the Work of Elementary Schools."

Suggestions for their consideration!

share with and in which we are exceeded by the elephant, the deer, and the tiger; not gentleness and diligence, in which sheep and beavers excel us; not even co-operativeness—the ants make a better job of the Corporate State than any Fascist. The distinctive attributes of men are, I suggest, three: their reason, their sense of right and wrong, and their sense of beauty. Each is concerned with the pursuit of a value: reason with that of truth, morals with that of goodness, and the sense of beauty with the value, beauty.

So much by way of definition: I propose now to hazard two generalizations. First, it is in respect of its recognition and appreciation of these values that a society is civilized, precisely because men and women who pursue truth, try to do what is right, and create and care for beauty are developing the most distinctive human attributes and are, therefore, most fully realizing their humanity. Secondly, it is only in a society in which the negative conditions of civilization are observed—only, that is to say, in a free society—that the values can be pursued and men and women reach the full stature of humanity.

Little need be said in support of the first generalization. Let us suppose that I am right in regarding reason, morals, and a sense of beauty as the distinctive attributes of man, and ask the question: Wherein is man's highest development to be found? Some men, it is obvious, are more fully and representatively human than others are, that is to say, better or more typical specimens of what our species may become when it is taken at its best. By what marks are we to recognize these most typical human beings? Clearly by reference to the extent to which they have developed the *distinctive* characteristics of man, not, that is to say, in the strongest or the most ruthless or the most co-operative, or the most powerful, or the wealthiest, or even the bravest members of our species, but in those in whom the attributes of intelligence, goodness, and good taste are most highly developed. A civilized society, then, will be one in which a large proportion of citizens are intelligent, maintain a high level of morality in



THE EARL OF HALIFAX TAVERN. PORTSMOUTH, N. H.
Birthplace of the Grand Lodge of New Hampshire
Free and Accepted Masons, 1789

A MASONIC LANDMARK

Above is a reproduction of a photograph of the building originally known as the Earl of Halifax Tavern; but, because it was suspected of being a meeting place for Tories, in 1777, the name was changed to "Pitt Tavern."

In this building, on July 8, 1789, the Grand Lodge of New Hampshire, Free and Accepted Masons, was organized, and in this building on the eve of July 8, 1939, a special communication of the Grand Lodge, in celebration of its one hundred and fiftieth anniversary, was opened.

their dealings with one another, care for beauty, and demand that it shall be embodied in the environment in which their lives are passed.

It is the second generalization which I am more particularly concerned to discuss, since, if it is true, it will follow that no civilized society can exist under a totalitarian régime, and this war will stand revealed in its true light as a war for civilization, against the barbarism which would destroy civilized values by depriving man of that freedom which is a necessary condition of their cultivation and pursuit.

That this is true in regard to the operations of the human reason is, I think, abundantly clear. Most of us agree that truth is a good, yet how can truth be discovered, if the mind is not free to search for it? The point is made with great force in Mill's famous *Essay on Liberty*, where he points out that it is only if men permit an opinion to be questioned and disputed from every point of view that they are entitled to regard it as true, since it is only if all opinions are freely expressed and freely criticized that men will have a chance of discovering in which the truth lies. Hence the famous conclusion that: "If all mankind were of one opinion and only one person were of the contrary opinion, mankind would be no more justified in silencing that person than he, if he had the power, would be justified in silencing mankind."

That reason should be allowed to operate freely on its own lines is no less important to a society which sets store by practical results.



The Above Tablet Was Erected by
The Grand Lodge of New Hampshire, Free and Accepted Masons
in 1941

The photograph was taken in 1941.

By order of the Grand Lodge, at its one hundred and fifty-second annual communication, May 21, 1941, the Grand Master was directed to have a bronze tablet, suitably marking the event, erected on the building.

This photograph was also taken in 1941, and its reproduction here is made possible by the kind coöperation of R.W. J. Melvin Dresser, P.G.M., and present grand secretary of the Grand Lodge of New Hampshire.

It has long been known by industrialists that if you are in need of a new process or a new invention, then the thing you must not do is to pay men to discover it for you. Tie down their wits to the one job, the sole and single job of discovering your process, or making your invention, and you will find that you have tied them down so effectively that they fail to discover or invent anything at all. If an employer or a dictator wants certain results and employs a scientist to obtain them, he will do well not to mention the fact to the scientist, but let him browse at large in his laboratory and wander through whatever scientific pastures seem to him to be the most succulent. The unlikelihood of any such procedure being permitted by Hitler's Germany should be a source of consolation to those who look to science to help us to achieve victory.

Indeed, the absence of free scientific research in Germany since Hitler came to power in 1933 is already producing a disquieting decline in technical efficiency. The Germans, there is good ground for thinking, are falling behind in the race for the improvement of military technique.

Most of us would agree that the goodness, such as it is, that accrues from the keeping of conventions is not worth the name. Nobody, for example, would account the fact that I refrain from cannibalism and human sacrifice to my moral credit. These things are not done in my society and I have no temptation to do them. It so happens that I have no temptation to get drunk; the reader will not, then, give me moral credit for sobriety,

although I do hope he will give me the credit of supposing that I have ventured to mention the matter for the sake of illustration and not out of complacency.

A schoolboy who is forced to get up early, learn his lessons, and eat only one helping of cake because he is not given the chance of a second, gets no moral marks for early rising, diligence, or moderation at table. Goodness, in other words, if it is to be really goodness and not merely conventional behaviour, must be freely acquired; it cannot be imposed from without by discipline, and cannot be achieved by merely keeping the rules. You can enact laws and you can make men obey your laws by force, but you cannot make men good by Acts of Congress and you cannot make them good by force. Goodness, in short, is something which can only be achieved by oneself. It is conceivable that a totalitarian régime might, by eugenic breeding or by psychological conditioning, produce a society of perfectly behaved robots, but they would no more possess moral virtue than a machine possesses moral virtue because it functions smoothly according to the plan of its designer. Goodness, then, demands that we should be free; free, if we have the insight, to distinguish right from wrong, free, if we have the will, to do the right and eschew the wrong; for, if you are forced to do your duty, it is no longer your duty that you do.

Freedom is also a condition of the creation of what is beautiful in art and what is valuable in literature. "They tell me that we have no literature now in France. I will speak to the Minister of the Interior about it." The remark, Napoleon's, throws into high relief the

absurdity of trying to command beauty. If liberty is the air, the arts are the flowers of the spirit. Like flowers they can bloom only in a favorable environment, an environment which permits the spirit to blow where it listeth. It is perhaps unfortunate that they cannot be made to bloom by law; it is none the less true. You can no more cultivate the spirit of man by legislative enactment than you can break it by persecution. You can threaten to punish a poet, if he does not turn out a sonnet a week, and you will get your sonnets. But as the melancholy record of official literature has shown, you will not get good sonnets. Hence when men's minds are required to march in step and their imaginations to function to order, art may be expected to go into retirement; and this, as history has frequently demonstrated, is precisely what it does.

I have tried to show that in order that man may grow to his full stature he must be free: free to think, free to act, free to create. Freedom is like health or air, something that we miss only in its absence. So men normally value liberty only when it is denied to them. But its denial is a denial of all that makes life worth living, so that the spirit of the prisoner cries out for liberty and again for liberty, as the lungs of the man who is choking cry out for air. Liberty, indeed, is the air of the spirit.

Thus the political principles to which I referred at the beginning of this article, the principles which govern any community of free citizens, are also the indispensable conditions of the achievement of a civilized life by the citizens.

SLIDING INTO SOCIALISM

By IVOR BROWN, in *The Manchester Guardian*

[*There is a lesson here for America.*—ED. CRAFTSMAN.]

It is not long since youth was wont to discuss how Socialism would come. Would it be wheeled into power on the lumbering Parliamentary coach? Or would the direct action of industrial warfare descend upon us like a flight of paratroops and bind the stubborn hands of that old individualist in scarlet manacles? There had been as many fashions in socialist theory as in stock exchange booms. Thirty years ago syndicalism elbowed collectivism aside, and guild socialism tried to make the peace between them and to breed the new Jerusalem from such a marriage of true minds. Then came labour in (and out of) office, and, for reply, the kind of communism which delighted to put the writing on the wall with chalky summons to a Muscovite allegiance.

So it went, Left, Right, Left, Right. The sects divided with the passionate zeal of ancestral nonconformity. Their pens were their lances; their nibs were the steel of doctrinal battle. They made scourges out of pamphlets and they battered each other with book clubs. And now what all these could not achieve with brain and hand one madman has brought to pass.

At the pressure of a jack-boot we have gone sliding into socialism. Hitler has not so far managed to stamp on the face of Great Britain, but he has inclined it to swallow as gnats the measures which would lately have

been deemed camels beyond all powers of digestion. Wherever you look, to field, factory, or forest, it is the same. The owner must do as he is bid, pay and accept prescribed prices, sow, plough, and cut as commanded, and generally prove to the world that, in this new Great Britain, possession is not so much as one-tenth of the law. Couped to the last caramel, we are well aware that a nation of shopkeepers may no longer keep shop and that every Englishman's home is the bureaucrat's castle.

True, you can still be in name the owner of your farm or factory, if ever you had one. But what is the point of ownership if you may not use the land or the plant according to your own views and may not in any way better yourself by hard or ingenious labour? We are just as effectively socialised as if the State had seized land and workshops. We are, indeed, socialised far beyond the old dreams of political Labour and official trade unionism. It has often been the Conservatives who made the big changes in this country, and it is a Conservative chancellor of the exchequer who has acted on the fairly simple, but far-reaching, notion that you can safely leave a capitalist with all his capital if at the same time you take away nearly all his income and forbid him to export money abroad or mind his own business at home.

So socialism, which was to come like a cossack, riding

in scarlet through the cities of privilege and luxury, has been pushed through the door in a buff envelope. The assessors and collectors of taxes, acting under the blithe, cherubic guidance of Sir Kingsley Wood, may not have cut the throat of John Bull but they have so slashed his purse and penalised his pleasures that he knows himself to be (at least for the duration and, as Sir Kingsley has just warned him, a good deal more than that) no longer a son of liberty but a plodder on the treadmill of the new socialist order.

He never voted himself into this order; he never achieved it by the austerity of the strike, the folded arm, the tightened belt. Hitler heaved the world askew and everybody had to slide. So even the British farmer, who used to be the rugged and impoverished monarch of all he surveyed, has toppled into a Fabian paradise and is now a slightly more prosperous bondsman of a county agricultural committee, which can turn him right off his own land if it dislikes his use of it and dictate the exact way in which he should arrange his own acres. Meanwhile the owner of a factory is just the employee of one or more Ministries.

The slide has not been so very painful. The results seem, on the whole, to justify the process in view of the moment's bitter need. But it is a little difficult to be sanguine about the future. Britain, thanks to Hitler, has now a socialist economy. Britain, thanks to Hitler, is putting up with it and getting on with the job. For the time being the patriotic motive replaces the economic. Men work for safety or for vengeance. But when

they need no longer do that will they not miss the old economic spur, the desire to "better themselves" and to do well for their families?

A ten-shilling income tax (with surtax in proportion) has given us what the socialist orators could never do, socialism in our time. But it has given us only the externals of collective organization; the socialist psychology has not, I fancy, been proportionately developed. In war-time a socialist economy without a socialist state of mind is possible because the stimulus to effort is made of the foeman's steel. But later on the individualist psychology which has for centuries been natural to Britons will begin to reassert itself, and what is the restless, ambitious man eager for self-advancement (and not for self's sake only) going to do in a world of strict, ubiquitous controls and of a taxing system which puts the highest possible premium on dishonesty, evasion, and gambling and the highest possible penalty on honest labour honestly admitted? For that, quite simply, is what our income tax is now doing.

The problem of tomorrow is a double one. Either we must liberate the Briton from the socialism into which he slid without ever wanting it or, if the world situation, national finances, and public opinion make that impossible, we must accommodate his state of mind to his state of living. In other words, can we make Britons into contented, loyal, and industrious socialists after we have, owing to an accident of external pressure, made Britain into a heavily socialized machine? Can there be a good socialism without good socialists?

ARISE, MY LOVE

A Paper on Masonic Sublimation, Read Before the Toronto Society for Masonic Research

By REV. HAROLD SANDERS, B.A.
Consecon A. F. & A. M., No. 50

DEFINITION: *SUBLIME*, *sub limen*, i.e., *below the SUBLIMATION, threshold or lintel, also SUBLIMINAL, as sublimate—a chemical term—meaning to change from solid to vaporous state and restore to solid; in our connotation a figurative sense,—to refine, etherealize, or elevate.*

The system called Freemasonry may be explained by one word: this is not to say that it is easy or apparent superficially, any more than any general principle is appropriated without infinite pains. When our elder brethren inquired as to the essential quality of our system, they received the esoteric reply—"it hangs—" by which is understood the tone or spirit of life, issuing as breath fluttering into winged words from the vocal passage. One word in our common speech by which we seek to utter the truth that is in us has seemed to me the most revealing, that is the word "sublime." At first hearing the word in connection with our ceremonies, I was puzzled, just as many lesser connotations left me dazed; but this reference to the sublime degree knocked at the door of understanding so challengingly that I recognized it as the key to the whole system. To the non-Mason the word reveals nothing,—he hears it with smiling condescension, and puts it down to the superb play-acting by which some presume to emin-

ence above their fellows, just as other such designations as Right Reverend and Most Worshipful may seem to suggest a more respectful attitude on the part of the common man towards one who occupies a high position. Slight reflection is enough to understand that such terms connote not eminence of position but inherent power of devotion and usefulness in the person who bears the title, such indeed, is the reference to the word which I have mentioned as the key to the system of Freemasonry.

The criticism of much Masonic education is that it proceeds from positions beyond the grasp of the common fellow, that what is desired is instruction at the threshold of reflection. With this in mind I have sometimes pointed out the simple differences in the compositions of the Masonic apron as between the entered apprentice's and master's degrees,—a difference which is not always clearly marked in the work of some senior wardens.

Early in my Masonic reading I came upon a symbolic interpretation of squares and triangles, which simply referred the former to mundane or earthly forms and the latter to ideal or heavenly patterns, and observed that not until the investiture in the third degree is the triangle superimposed upon the square. Here in our

most usual symbol—the Masonic apron, is the evidence of a process of sublimation. Only reflect that in the first and second degrees the triangular flap is raised above the square and in the third degree it is lowered and becomes indeed a part of the square structure, suggesting a discipline of sublimation and dematerialization in which marvellous perceptions and an indefinite enhancement of intellectual and active powers result.

It must be acknowledged that the emotion of the sublime is among the rarest of all experiences, the incipient movement towards it seldom going beyond a vague sense of the imposing, unless to give way to the feeling of awe and terror. It is my conviction that ours is a friendly way and that all suggestion of the imposing and awe inspiring should give place to a helpful feeling of building each other up into a Temple perfect in all its parts; the emphasis upon Fellowship is in evidence here.

In current use the name "sublimation" has been given to an agency common to the work of the physician, priest and teacher, than which none is more important; by its tendencies which are altogether anti-social, or while suitable to one kind of civilization, but out of place in the society to which one is born, are transmuted or sublimated, rather than given satisfaction or repressed.

From the religious side we see one of the chief directions which may be taken by the process of sublimation, i.e., with respect to morbid energies, the close historic association of modern religious systems with moral insights has presented a definite system of beliefs in opposition to anti-social trends, in a way that serves to rationalize and fortify the process of sublimation. From the artistic side the relative barrenness of results in the same process may be largely because of the divorce between esthetic feeling and moral teaching, which is so strongly maintained by many followers of art. Since Freemasonry is at once a religion and an art, an identification which is plainly marked upon its tracing-boards, and both phases are closely associated with moral teaching, it may be confidently shown as a system of sublimation both practical and lovely.

In the sense in which our process has thus far been presented it would seem to be a method of high suggestibility and powerful resolve, by which the lower sense life is purified and directed along selected channels to higher and nobler perceptions and feelings, thus resulting in a rarefied goodness and usefulness. It is a commonplace expression that Masonry is a grand thing—if Masons lived up to it, which is an acknowledgment that the process of sublimation has been arrested somewhere; not many would like to realize that the turning at the N.E. corner was never taken at all, and the irrevocable choice made—to turn back to the dark vale of self-love and self-will, yet there must be a continual examination made at that point, lest a hard, metallic weight drag down the soul to insincerity or ineffectual striving.

It is for those who honestly make the turning toward light and happiness and yet find themselves baffled by false-lights and shifting mirages, wandering alone and

bereft, that Masonry is discovered to be a process of sublimation in the sacramental sense,—a testament of wisdom, power, and beauty. The English Master W. L. Wilmshurst has presented this sense of sublimation with rare power and appeal. Following his presentation Masonic initiation is seen to be a power of renewal—each degree leading one on to finer social adjustments and purer individual fulfilment: this is in the best tradition of the mystery cults, the so-called "hidden doctrine" resolving itself into the open secret of the world. What all the world's a-seeking is release from the inanities of existence, release of the Free man in a free world. Here is the reason for our finding in the lodge room a means to a larger world and a deeper self. Outside, we knew the tragic for physical existence, these brutal competitions of the industrial world, this brief, vain incident of personal life, with its little joys and sorrows, its ambitions and dreams, lifting themselves like a bright wave upon the ocean and in a moment sinking back into the depth; and the cry comes from many a heart: What does all this mean? Inside, it is as if one stood in an Egyptian temple, which in its outer court looked through great free vistas to the fertile fields and the deep blue sky; but as the worshiper sought the central shrine, door after door swung open into interior rooms, until at last in a hush of solitude which no sound could penetrate and no fellow-worshiper could share, the single life bowed in the central sanctuary where it found its God.

I commend to you Brother Wilmshurst's prophecy that the time will come when Masons will find in the opening of the lodge and the progress through the degrees—whether a candidate be present or not,—a means of entering more intensely into life with all it holds of hope and service.

There remains to be considered yet another sense of our definition, though I confess myself less sure of my ground here, but for completeness I wish to allude to it. Modern psychologists lay great stress on the subliminal self, by some indeed it is regarded as the organ of religious experience. In *Human Personality*, pp. 13-15, Myers uses the term to cover

"... all that takes place beneath the ordinary threshold of consciousness; not only those faint stimulations whose very faintness keeps them submerged, but much else which psychology as yet scarcely recognizes; sensations, thoughts, emotions, which may be strong, definite and independent, but which by the original constitution of our being, seldom emerge into that supraliminal current of consciousness which we habitually identify with ourselves. ... I conceive also that no Self of which we can here have cognizance is in reality more than a fragment of a larger Self,—revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation."

For most of us the suggestion of a vast hinterland of consciousness would seem eerie and indefinite, and in the present undeveloped state of the subject it would be unwise to speculate, certainly we feel that the Real is that which is consciously lived, but if indeed there are activities which penetrate deeper and touch the hidden depth of personality, seeking to order our im-

pulses aright, then surely they play an important part not only in religious but in artistic and mechanical development also. Religion draws its sustenance from the deep soil of accumulated social experience, and from the wide spreading roots of individual inheritance and impressionability. This being so, it must be recognized that Freemasonry plays its part in the subtle, powerful influences of imitation, suggestion and subconscious habits which operate to give stability and intensity to life.

To conclude, the essential nature of Freemasonry, sometimes too easily described as "a beautiful system of morality," is indeed regenerative; it has in view, to use the often tiresomely repeated words of the general charge, used when a Master has been installed in the chair of wisdom and experience,—"the carrying into effect of the four cardinal virtues" enhanced by the three theological virtues,—issuing in the great social treasure—fraternity, liberty, and equality.

To many of our brethren, the identification of this high politics with the more intimately felt experience of regeneration or conversion, and the yet further intimations of the ancient east which speak of birth and fertility,—may seem preposterous, yet I am deeply assured, such is the oneness of our world pattern, that the echoes of the time-old mysteries heard in our de-

grees contribute a subtle suggestion toward the fulfillment of personal happiness and social welfare. Our purpose should be to further the understanding of this inner structure, to unveil the mystery of collaboration between Master and Workmen, while freely acknowledging that a deep mystery of life will always remain,—the mystery of the action of Spirit upon Spirit. *ARISE, MY LOVE*—are words to express the mysterious action by which life and light and power take the place of death and darkness and loneliness,—the spiritually vivifying touch of The Great Lover.

The fields of interest which we have been skirting and which would offer rewarding delights, if sometime we could explore them are: first, the drama of birth; second, the hope of deliverance; third, the coming of God's Freeman; and lastly the soul's full flight; these may be further stated in familiar categories as, primitive mystery cults, christian faith, freethought, and modern psychology. That our Masonic system involves such a symposium is my candid conviction and that it is not forbiddingly encyclopedic,—but rather invitingly experimental and comprehensively winsome is the gathered-up testimony of the generations,—this we can all be assured of, and confidently journey forth in the company of a great multitude of every time and place.

Clarkson, Ont., May 16, 1942.

MASONIC SERVICE ASSOCIATION

MINUTES OF THE TWENTY-THIRD ANNUAL MEETING OF THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES

The twenty-third annual meeting of The Masonic Service Association of the United States was held February 25, 1942, at the Willard Hotel, Washington, D. C.

After call to order at 2 P.M. by Vice-Chairman of the Executive Commission Andrew Foulds, Jr., P.G.M., New Jersey—Chairman George R. Sturges, P.G.M., of Connecticut, being absent because of military service—and Invocation by R. W. Henry Collins, S.G.W., South Carolina, Delegates and visitors sang two verses of "America" led, as always, by M.W. Walter L. Stockwell, P.G.M. and G.S., North Dakota.

M.W. Noble D. Larner, Grand Master of Masons in the District of Columbia, welcomed the Delegates and visitors.

Roll call showed all member Grand Jurisdictions represented by Delegates and one proxy. Forty-two Grand Jurisdictions in all were represented.

On Motion of M.W. O. Frank Hart, P.G.M. and G.S., South Carolina, M.W. John Moses, Grand Master and Governor of North Dakota, was unanimously elected Chairman of the meeting. This was the second time the Association had as Chairman a Grand Master and Governor, M.W. Ibra C. Blackwood, Grand Master and Governor of South Carolina, presiding in 1930.

Chairman Moses appointed committees as follows: Report of the Executive Commission, William Sturtz, Grand Master, Minnesota, *Chairman*; Memorials, James A. Elrod, Grand Master, New Mexico, *Chairman*; Finance, Leonard P. Steuart, P.G.M., District of Columbia, *Chairman*; Program, Education and Service, Harold A. Linke, Grand Master, Utah, *Chairman*; Membership,

Raymond L. Vaughn, Grand Master, Rhode Island, *Chairman*. All member Grand Jurisdictions were represented on Committees.

Executive Commissioner Poteat read the Report of the Executive Commissioners. Part One dealt with usual activities during the year; Part Two, with Masonic welfare work. It was referred to the Committee on Report for later action.

Selections by the Washington Masonic Quartette were enthusiastically received.

Colonel George F. Rixey, Deputy Chief of Chaplains, U.S.A., spoke on "Soldiers need Masonic help."

Souvenir Defense Stamp albums, each with a twenty-five cent stamp, were distributed, with a card from the Executive Commission, reading: "For many years the Association has offered Delegates and Visitors to its annual meetings a souvenir to take home in memory of the occasion. This year the souvenir is patriotic. The Executive Commission hopes it will be welcome in that in a small way it is helpful to our beloved country."

M.W. Realff Ottesen, P.G.M., Iowa, stated his intention to fill up the book and return it to the Association's Reserve Fund, thereby releasing reserve money for welfare. Applause indicated others thought this idea worthy of emulation. Before recess several books were returned, filled up, for the purpose indicated.

M.W. Albert A. Schaefer, Grand Master, Massachusetts offered the report of the Committee on Finance. It stated that the finances, books, vouchers, bank-books and

accounts were in perfect condition, commended the C.P.A. audit, and praised the appearance, clarity and safety of the system. The report was unanimously adopted.

Detained momentarily on the platform, M.W. Brother Schaefer then heard the quartette sing "Happy birthday to you" which brought enthusiastic applause. M.W. Brother Schaefer did not disclose how many birthdays he celebrated!

After further and beautiful selections from the quartette, the report of the Committee on Report of the Executive Commission was presented. It recommended:

(1) Adoption of all recommendations contained in Part One: (2) the adoption as a whole of Part One of the Report: (3) the endorsement by the Association of the acts during the year passed, of (a) the Executive Commission (b) the Executive Committee (c) the Executive Secretary. The report was unanimously adopted.

The Delegates then considered the welfare report and plans presented for increased funds for welfare work. After full discussion, a motion was offered: (1)

to raise increased funds for welfare work: (2) to leave the methods to the incoming Executive Commission: (3) to stand unitedly behind the Executive Commission in whatever plans it adopted, and (4) to endorse the actions of the retiring Executive Commission, Executive Committee, Executive Secretary and Director of Welfare, in the conduct of the welfare work.

Discussion of the first item disclosed that the sense of the meeting was that while no "ceiling" should be set on requested contributions, they should be on a basis of a sum which would be realized if every Mason in the nation contributed fifty cents. With the understanding that a vote for this clause of the resolution could not be considered as binding any Grand Lodge, but as expressing the belief and intention of those who voted in favor, the motion were passed as a whole.

Vice Chairman Andrew Foulds offered a resolution electing George R. Sturges, P.G.M. Connecticut, as Chairman Emeritus of the Commission, *ad vitam*, in appreciation of thirteen years of service. It was unanimously adopted.

The Craft at Work

AUGUST ANNIVERSARIES

The Third Duke of Leinster, Grand Master of the Grand Lodge of Ireland from 1813 until his death in 1874, was born in Ireland, August 21, 1791.

Thomas H. Caswell, 33°, 11th Grand Commander of the Supreme Council, 33°, Southern Jurisdiction, U.S.A., and Grand Commander of Knights Templar in California, was born at Exeter, N. Y., August 10, 1825.

Benjamin B. French, 33°, 6th Grand Master of the Grand Encampment, Knights Templar, U.S.A., and Lieutenant Grand Commander of the Supreme Council, 33°, S. J., died at Washington, D. C., August 12, 1870.

Ole Bull, Norwegian violinist who visited the Lodge of St. Andrew, Boston, Mass., in 1845, and gave a concert in New York City for Masonic charitable purposes, died at Lysö, near Bergen, Norway, August 17, 1880.

Dr. John William Morris, 33°. Active Member in West Virginia and Grand Treasurer General of the Supreme Council, 33°, S. J., was made a Mason in Nelson Lodge No. 30, Wheeling, W. Va., August 11, 1881.

Frank Craig, 33°, Active Member in Oklahoma of the Supreme Council, 33°, S. J., was made a Mason in Albert Pike Lodge No. 303, Wichita, Kans., August 11, 1897.

Ibra C. Blackwood, 32°, Grand Master

of the Grand Lodge of South Carolina (1931-33) was Governor of that state (1931-35), was made a Mason in Spartan Lodge No. 70, Spartanburg, S. C., August 20, 1903.

August Thomas, dean of American playwrights at the time of his death at New York City, August 12, 1934, was buried with Masonic ceremonies. He was a 33rd Degree member of the Northern Masonic Jurisdiction.

LIVING BRETHREN

Charles Cyrus Coombs, 33°, a Past Grand Master of the District of Columbia and Deputy of the Supreme Council, 33°, S. J., was born in Moniteau County, Mo., August 13, 1863.

Raymond E. Willis, U. S. Senator from Indiana, was born at Waterloo, Ind., August 11, 1875, and is a member of the Scottish Rite at Fort Wayne, Ind.

Charles A. McAlister, 33°, Active Member in Georgia of the Supreme Council, 33°, S. J., was born at Tatum, S. C., August 10, 1878.

William C. Johnson, 33°, Deputy in Northern Florida of the Supreme Council, 33°, S. J., was born at Madison, Fla., August 18, 1884.

Forrest C. Donnell, 33°, Governor of Missouri and former Deputy in that state of the Supreme Council, 33°, S. J., was born at Quitman, Mo., August 20, 1884.

Maj. Gen. Merritte W. Ireland, 33°, former Surgeon General, U.S.A., was

made a Mason in Columbia City (Ind.) Lodge No. 189, August 6, 1888.

William P. Filmer, 33°, Past Grand Master and present Grand Treasurer of the Grand Lodge of California, Active Member in that state and Lieutenant Grand Commander of the Supreme Council, 33°, S. J., received the 32nd Degree at San Francisco, August 30, 1900.

Donald M. Nelson, Chairman of the War Production Board and a member of the Scottish Rite and the Mystic Shrine at Chicago, Ill., was made a Mason in Garfield Lodge No. 686 in that city on August 8, 1913.

Brig. Gen. James H. Doolittle, 32°, who led the first air raid over Tokyo, Japan, was made a Mason in Hollenbeck Lodge No. 319, Los Angeles, Calif., in August, 1918.

NORTHERN SUPREME COUNCIL

The program for the 130th annual meeting of the Supreme Council, 33°, A.A.S.R., Northern Masonic Jurisdiction, U.S.A., which will take place in the Statler Hotel, Boston, Mass., September 18th to 24th, has been issued by Sovereign Grand Commander Melvin M. Johnson, 33°, and Grand Secretary General Samuel H. Baynard, Jr., 33°.

High point of the meeting will be the conferring of the 33d degree upon candidates elected at the 1941 Supreme Council session, which will take place in

the Hotel Statler ballroom on the night of September 23rd.

The annual meeting of the Royal Order of Scotland will be held at 2:30 p.m. at the Statler Hotel on September 21st, and will be followed by a banquet at 7:30 p.m.

UNITED GRAND LODGE

H.R.H. The Duke of Kent, Grand Master of the United Grand Lodge of England, presided at the annual grand festival of that body which took place in Freemasons' Hall, London, Eng. The grand master invested the newly appointed grand officers, assisted by the Earl of Harewood, Pro Grand Master, and the deputy and assistant grand masters, Gen. Sir Francis Davies and Brig. Gen. W. H. V. Darell.

Replying to the pro grand master's words of welcome, The Duke of Kent stated: "I am very pleased I have been able to attend Grand Lodge today to invest the brethren with the ranks which I have conferred upon them. . . . The brethren I have now invested will therefore realize that they have assumed additional responsibilities, one of which is to keep Masonry virile in these days."

Referring to the small attendance and lack of ceremony at the grand lodge meeting, the grand master said: "The working of a lodge will not be impaired because the summons is only half the size or less ornate than usual. We can maintain all our customs with just as good effect by being simple in our ways. Any kind of extravagance in these times is, of course, inexcusable, and I hope that no lodge will be guilty of any action which could be condemned or even criticized."

The Duke of Kent reminded the grand lodge that, since his last appearance before that body, the war area had greatly increased and that Freemasonry was threatened in many other countries. He expressed sympathy for Masons and their families in the oppressed lands, and at the same time urged that the craft traditions be maintained in England. The grand master was particularly interested that nothing political be allowed to enter the lodges, and that the ancient landmarks be observed.

DANIEL WILLARD

Daniel Willard, prominent railroad executive, died July 6, 1942, in Union Memorial Hospital, Baltimore, Md., at the age of 81 years. He had been president of the Baltimore and Ohio Railroad from 1910 to 1941, when he was made chairman of its board of directors.

Mr. Willard was a charter member of Arcana Lodge No. 187, Minneapolis, Minn., and was active in Masonry for many years. It is interesting that his

long career as a Mason and president of the Baltimore and Ohio was with the only United States railway system for which Masons laid the cornerstone when the work of building it began.

SOUTHBORO CHURCH BELL

The St. Bernard Masonic lodge of Southboro, Mass., has sold a 600-pound church bell by transcription.

The purchasing committee of a church in Pawling, N. Y., sought to purchase the bell, but some of its members were doubtful whether its tone would be suitable. The toll of the bell was recorded, and the record played over the telephone to Pawling, where members of the committee listened in.

A few days later, Edward Baker, master of the lodge, received a check, closing the deal.

The bell hung in the steeple of the old Methodist Episcopal church in Southville, which the lodge purchased for headquarters. The hurricane of 1938 loosened the timbers of the steeple, and recently it was decided that the weight of the bell threatened accident.

APPRECIATION

Ed. Craftsman.

Dear Brother Moorhouse:

"... the Craftsman is a Masonic Magazine in which I find much of interest and great value, particularly in the editorial section and, in this last issue, Ray Denslow's "Through Fire and Sword."

With the very best of best regards, I am

Faternally yours,

J. MELVIN DRESSER,
Grand Secretary, N. H.

THE SPIRIT OF BEN FRANKLIN

Benjamin Franklin is alive today. Scientist, statesman, publicist, educator, business leader, he was a man of our twentieth century world. There is actually no phase of the American way of life, no field of American activity, to which his many-sided genius did not contribute. Books could be written on any one of his interests; he was interested in everything. In war times, we need all the courage, initiative, and constant devotion his spirit possesses. We need his farsighted wisdom, and his example of keeping a sense of humor in dark days.

RELIGION TODAY

Discussing the effect of the war on the church, Bishop Sherrill of Massachusetts pointed out recently that in view of the suffering throughout the world, personal and social selfishness appear ugly, the lover of luxury or personal profit stands condemned, and the people are able to see in their true light the evil of extreme nationalism, high tariff barriers, the

struggle for trade and the exploitation of weaker people.

"There are millions of people interested in China at the present time," he commented, "who never gave a thought, let alone a nickel, to China in their whole lives. Strangely enough, there is a brotherhood of arms never before known in the days of peace."

"But we should know by experience that when danger is removed then there comes a relapse, and at a peace conference all the high purposes and ideals can evaporate almost over night before the forces of materialism and selfish gain. The great task of the church is to keep ever before us these high spiritual ideals, the realization that all men are brothers because God is the Father of all; that human nature is sacred because God has called us to the high privilege of being His children."

It is his opinion, he said, that though the sincere pacifist believes the way of bringing God's kingdom on earth is through non-resistance, he was convinced "that a victory in the present war is the means of giving us another chance to further the kingdom."

As Christians we are united in praying, in working, in sacrificing for the kingdom of God, comprising all men and all nations. There is the spiritual driving power which will enable us to perform the difficult task before us. There is the ideal which will defeat the forces which would deny God and the eternal significance of the human soul. . . .

"The forces of evil are always determined and relentless, else they are destroyed. No easy-going Christian church can meet the acid test of these days. We must have determination, strength and iron in our souls to endure. . . . We need faith and works, prayer and toil, worship and sacrifice. Only so will God use us in the building of His Kingdom."

GARIBALDI EXTOLLED

The sixtieth anniversary of the death of Giuseppe Garibaldi was marked by a public meeting of citizens of Italian descent and their friends, in Washington, D. C., June 2nd.

Among prominent persons who spoke were Dean G. Acheson, Assistant Secretary of State, Count Carlo Sforza, Former Italian Minister of Foreign Affairs, and Luigi Antonini, president of the Italian American Labor Council.

Mr. Acheson declared that "a clear line" must be drawn "between Fascism and the Italian people." This is in contrast to a statement made May 22nd, concerning Germany in a speech by Raymond H. Geist, chief of the Division of Commercial Affairs of the State Department. Mr. Geist said on that occasion: "No indictment can rest heavier on a people than on the Germans in this gen-

eration." Mr. Acheson, however, referred to the long friendship between the United States and Italy and emphasized that the Italian people were "dragged into this war against all their true instincts and interests by the blind ambition" of Mussolini and his followers. He added: "Victory for America means freedom for Italy."

Count Sforza, an outstanding Italian anti-Fascist leader, said that King Victor Emmanuel was far from being popular with his people and added that the people of Italy would scarcely forgive their king for making war against the United States and that the underground movement in Italy comprises pretty nearly all of Italy's 45,000,000 inhabitants.

Other speakers included Alfred D. Sieminski of Pittsburgh, Pa., and Alan Cranston of the Office of Facts and Figures. A highlight in Sieminski's remarks was the answer he received in a telegram from Professor Hall of Princeton University, whom he asked to state what he thought Garibaldi's philosophy would be for these times. The answer was that Garibaldi would have said nothing of "philosophy" but much about "light and liberty."

Garibaldi was made a Mason in Lodge "Les Amis de la Patrie," Montevideo, South America, in 1844 (under the Grand Lodge of France.) A member of two New York Lodges, one of which bears his name, Garibaldi was Grand Commander of the Supreme Council of Italy in 1863 and later Grand Master of Italy. Shortly after Mussolini became Premier of the Italian Government, all reference to his Masonic affiliation on his statue in Rome was effaced. Mazzini also was Grand Master of the Grand Lodge of Italy and served in this office for three terms.

SOME CAUSERIE AND COMMENT

By JOSEPH E. MORCOMBE, 33°
California, in "The Masonic World"
(San Francisco)

The world "revolution" carries a sinister connotation to many minds. It conveys the impression of violence, far-reaching and uncontrolled. There are reflected upon the mental mirror images confusing, grotesque or horrifying, set forth in wild excesses and brutalities engulfing the multitudes. Many of us, seeking a definition will, so far as knowledge or ability allows, have in mind the convulsive movement that overturned and almost destroyed France in the closing years of the eighteenth century. But it should be remembered that the French Revolution was and remains in a category by itself. It represented the culmination of a disease that required the most desperate remedies for its disposal, with life or death of the patient left to chance. One must go through the fierce

turgidities of Thomas Carlyle, not indeed to read history, but to gain understanding of men and events of that upheaval. From his pages we catch glimpses of the ghosts of those who made possible, even inevitable, the lurid events recorded. The heaped iniquities that were of that, then the most highly cultured country of Europe, and the most corrupt, are portrayed in all their ugliness. They came to the inevitable climax; they were no longer bearable in the sight of God or man. The whole structure toppled upon altar and throne, destroying the puny monarch and his sensual court, while the corrupted church also suffered as an instrument in aid of official tyranny.

But before and since the French Revolution there have been other and different showings of the revolutionary spirit. These contrast in purpose and character with that saturnalia of murder and rapine. Of the English Revolution Edmund Burke may be accepted as a worthy witness. He declared that it "was made to preserve our ancient and indisputable laws and liberties, and that ancient constitution of government which is the security for law and liberty." A few skirmishes in the open field, a short period of rioting in the cities between royalists and rebels, so termed, and the divine right of kings, as the symbol and fountain head of abuses affecting the peace and well-being of the people, passed to the limbo of discredited and false dogmas. The Stuart paid with his head for the infringement of English rights, and by revolution, brief but conclusive, the realm was made fit for a free people.

The American Revolution also was free from the ugliness and crimes that we abhor. The people who then differed were not bloodthirsty, nor given to rages that defied reason. Looking at what then was at stake, and what was gained, we can fully agree with Emerson's glowing words: "If there is any period," says this truly representative American writer, "when one would desire to be born, is it not in the age of revolution; when the old and new stand side by side and admit of being compared; when the energies of all men are searched by fear and hope, and when the historic glories of the old can be compensated by the rich possibilities of the new era?"

Thus far the present revolutionary trend within our own borders has been almost wholly confined to the urging and arguments of men of high vision and pure motives; those who have carried thought beyond the common limits. These are the trail-breakers; those who cry aloud, "Prepare ye the way of the Lord!" For it is recognized that all that can be done just now is preparatory. The carefully weighed and weighty words that come from those highest in place, and upon whom rests the burden of de-

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cision, give voice to the thought of other and greater decisions that must be made when the issues of war have been fought to a finish. The huge tasks of protection for the nation and its allies are for the time imperative; they must be carried through to a conclusion of victory and to a union of sentiment on the great issues involved by the whole articulate elements of the nation. The mightier changes that are envisioned must wait upon the re-establishment of peace. The fateful decisions reached at the council table must be based on strict justice. Punishment fitting and lasting in its effects must be meted out to those who have set the world aflame. This must of necessity be disposed of before the nations can turn with clear minds to the changes which will, as we believe, enlarge the security, heighten the opportunities and give a new meaning to life for every child of earth. "It is but natural," says the British ambassador to the United States, "that men long to find some wider scale of values, based on justice; some assurance of ultimate strength to victory over evil things. Above all," continues Lord Halifax, "we seek opportunity to find that measure of self-realization which the deepest feelings of men demand."

There will be few having adequate information to deny the appearance in all this of a truly revolutionary movement, which must ripen to immense shifts in the social structure, is also in economic and industrial relationships. Of these the typical "man in the street" is as yet but dimly aware, though conscious of the pulsings of a new and all-comprehending movement. Again and again in the checkered history of changing and progressive human thought the point has been reached when, as whispered the dying Arthur, after his last vain battle against heathendom: "The old order changeth, giving place to that which is new." To this the man of abiding faith will add the words of Tennyson's transcription, "and God fulfills Himself in many ways." Already demands have been made, and in our own country, upon vested interests of abnormal growth and great influence that they show their title deeds, and prove, if they can, their validity. Controllers of the nation's economic empire have been startled and in some cases dismayed by such questioning. But these agencies are of the necessary set-up, and will not suffer confiscation nor any undue severity of treatment.

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That is not the American way. Yet it will not be allowed indefinitely that "to him that hath shall be given, while from him that hath not shall be taken away even that which he hath." Undue power will not be permitted for any section of human society, when it can be used to the detriment of others. The unprecedented drafting of wealth, reaching from high to low, gives a fluidity to the hitherto closely held resources of the great financial powers. Because of this comprehensive movement, called into being by the threatened dangers to the nation, and which can not be checked, it is beyond the bounds of possibility that such irresponsible power will be again allowed to renew its former absorption in unfair measure of the fruits of industry.

The premonitory unrests that are now being manifested will reach to every institution of man's devising. Wherever the people are free to question and discuss the nature of the influences that surround their lives there is earnest debate, and the forming of strong opinions. This agitation and shaking up of dormant mentalities must go on, even through the period of active warfare. It will continue, with an increased forcefulness, with the return of peace. For then the readjustments to be proposed, and the requirements of a painful struggle back to normalcy, will give edge to the arguments used by those who imagine themselves forgotten or discriminated against. From an active participation in such debate, and as we hope, from the bloodless strife of conflicting ideas, no individual or group of the population can remain detached or be unaffected. No field of activity, whether devoted to matters material, moral or spiritual, can hold aloof. The revolution, in the end, will be complete, will represent the popular will, whether the period of incubation be brief or long delayed.

In this place, and with the relationships that are here stressed, our first concern is with the great Masonic fraternity. In the United States the institution is influential and respected, is regarded as a worthy constituent of the nation, of considerable force and having undeniable prestige among the people. It is made up of men carefully chosen, and can be considered a representative cross-section of the great American middle class. The membership, as individuals, share to the full in the aspirations and anxieties of their fellow citizens. They stand to be

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benefited or injured as national interests are affected, or as serious changes may be wrought. The Craft as a whole will of necessity, be influenced by the prevailing opinions or desires of the brothers. We can believe that the bulk of these will be properly conservative, not following heedlessly upon proposed changes because of novelty, nor swept away from a sure footing by the wild promises of the advocates of radicalism. We are sure, also, that the bulk of American Craftsmen, if properly informed, will instinctively choose the way of justice and righteousness, even through the mazes and perplexities of economic life and the confused region of angry industrial debate.

It will be well for the nation if in the troubled days and years ahead the many associations that are the natural guardians of a tried moral code are prepared to meet and deeply study such problems. It is also requisite that those who claim to defend the spiritual interests of the people remain of open mind, that they cultivate broad sympathies and exhibit a tolerant spirit. Thus only can they expect to gain to closer touch with the Infinite, while yet maintaining intimate contact with their fellow men. There will be a time of searching test, that none of the accepted organs of our complex civilization can hope to shirk or escape. This will go to the deepest questioning of values, whether they be real or fictitious, as of the proven record. The recitation of sublime principles will avail nothing, unless they have been transmuted into terms of action in really informing and influencing the lives of adherents. To a generation engaged in the desperately earnest and difficult tasks of rebuilding a wrecked civilization, in which the people are to live in peace and security, more happily than before, there can be put forward no plea of worth based on former place or prestige, or of numerical strength and high quality in

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the group. To all the spiritual and moral forces that may carry over into the new time will come the dread alternative: "Show us of your works, or die!"

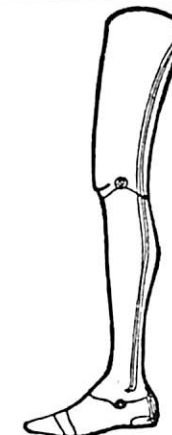
In a coldly realistic survey of the national and international situation, we ask just what place can be assigned to the great organized elements of the population. We would consider those societies that have flourished and given valuable service in times of peace. Truth compels the statement that none of these can profitably shift over to a positive and militant attitude, and thus actively assist in the efforts of war. They differ from the huge industrial concerns, that with changed tooling can turn from peace-time production to the task of turning out the essential weapons needed. The voluntary organizations, whether fraternal, cultural or religious, are geared to the activities of normal life. Any attempted change in their functions to fit in with the needs of a nation mobilizing all its resources and mechanical equipment, would result in flat failure. The very attempt, if carried too far, would permanently weaken, and might even destroy the future usefulness of such agencies. Wars are not won by sentiment, and the higher and holier sentiments are the sole possessions of the organizations of which we speak.

We are, as a nation, just now entering the region of stark realism. It is from such bleak standpoint alone that we can hope to even estimate the dangers that threaten, and to sum up with any degree of accuracy the natural and acquired elements of offense and defense at our command. Such realism takes no account of the cherished liberties of individuals. Whatever these interfere with the necessities of a government arming for all-out war they are to be regretfully put aside for the time, to be restored when the battles are lost and won. This has been and will continue to be a hard lesson for the American people, yet which must be learned in its entirety. We have still to combat the rivalries of political groups, the grasping instincts of industrialism, and the selfish demands of organized labor for advantage. All these distractions are really irrelevant in any consideration of vital needs; they are weakening at a time when the combined force of the nation, including all sections and agencies, will be none too great to achieve the huge task that must be taken up and carried to completion. . . .

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To the Freemasons in the Armed Service and Their Friends



A great many Masons are serving in the armed forces of the United States. These men, separated from home ties, seek more and more contacts with family, friends and Masonic fraters. It is the part of plain privilege to see that they get them.

To the relatives of these men it is not necessary to suggest that frequent letters are very welcome at all times, for truly "absence makes the heart grow fonder." Friends, too, can help, not only by writing letters to those in service but in contributing otherwise to their comfort and happiness.

In this connection it is suggested that a subscription to THE MASONIC CRAFTSMAN would be eminently appropriate. Within its columns is much of interest to the Mason, in service and out.

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There are many other demands upon your funds, but this offer, it is believed, will appeal to many to whom the Masonic tie is something more than a phrase and will afford happiness, comfort and enlightenment to brethren in uniform throughout the world.

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